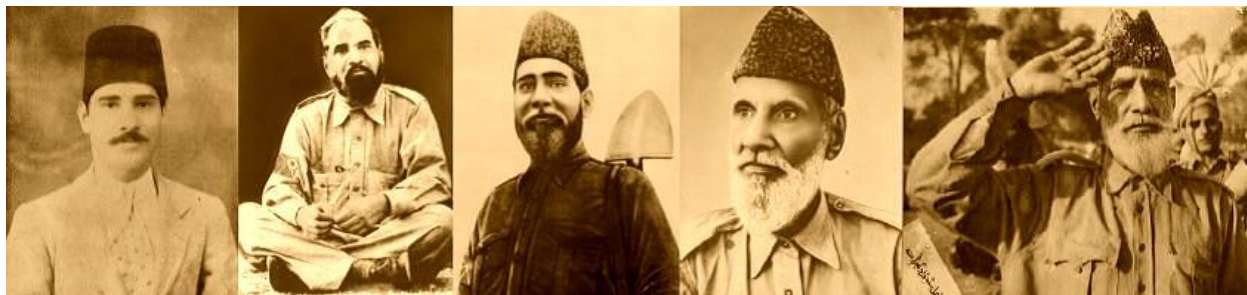


# "Allama Inayatullah Khan Mashriqui"

Osama Farqaleet (Attends United States Air Force Academy)



August 25th, 1888 in the midst of Amritsar a Giant among Men; Inayatullah Khan (Allama Mashriqui: Wiseman of the East), was born in the home of a resourceful person; Khan Atta Muhammad. Mashriqui's father, Khan Atta owned a bi-weekly publication; "Vakil" (Lawyer). His publication featured political issues with a Muslim focus. Allama was drawn towards mathematics and prone to intellect from childhood.

Khan Atta Muhammad noticed the God gifted abilities his son had and thus guided him accordingly. Mashriqui was thus raised in an intellectual Muslim environment. But how did a man of science converted into a politician? Why his political theories failed unlike his scientific theories?

What was the reason that he never accepted any title? And most importantly, why a man of such caliber is still alien to most of the world? The article is an attempt to make sense out of an exceptional mind's decisions by putting his life together in a chronological order.

## Allama Inayatullah Khan Mashriqui

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Pages	Allama Inayatullah Khan Mashriqui	About the Author
Home	August 25 <sup>th</sup> , 1888 in the midst of Amritsar a Giant among Men; Inayatullah Khan (Allama Mashriqui: Wiseman of the East), was born in the home of a resourceful person; Khan Atta Muhammad. Mashriqui's father, Khan Atta owned a bi-weekly publication; "Vakil" (Lawyer). His publication featured political issues with a Muslim focus. Allama was drawn towards mathematics and prone to intellect from childhood. Khan Atta Muhammad noticed the God gifted abilities his son had and thus guided him accordingly. Mashriqui was thus raised in an intellectual Muslim environment. But how did a man of science converted into a politician? Why his political theories failed unlike his scientific theories? What was the reason that he never accepted any title? And most importantly, why a man of such caliber is still alien to most of the world? The article is an attempt to make sense out of an exceptional mind's decisions by putting his life together in a chronological order.	 Osama Farqaleet Born and raised in Haipur, I am the eldest among my siblings. Attended one of the most prestigious high schools in Pakistan; Abbottabad Public School and later joined Pakistan Air Force. I am currently pursuing my career in United States Air Force Academy.
War	Maybe it was his connection with many Muslim luminaries, many of who were his father's connections as well, that his interest was drawn towards British India politics and freedom in the later years of his life. Mashriqui was well off by inheritance and led a very luxurious life throughout his youth. Servants to do chores, expensive cars, English attire and an expensive living style; Allama couldn't ask for more. Despite such an elite living Inayatullah Khan never let his love of education suffer in the least. After getting his primary education at home, Mashriqui went to Punjab College to get a Master's degree in mathematics. He was not only able to get his degree at the age of 19 but also broke all previous records in the field. Recognizing the genius in the youth, government awarded Allama a Scholarship at Christ's College, Cambridge. He managed to get a college foundation scholarship at Cambridge within a year. A first class trips in honor mathematics from a prestigious institution was a big achievement for any Indian at the time, but wasn't enough for a person of Mashriqui's caliber. To him it was the beginning of his academic journey. Mashriqui was sent to Cambridge in 1907. Within a span of 5 years, in 1912, Mashriqui had already completed four Triposes with distinction in Mathematics, Oriental languages, Natural Sciences, and Mechanical Sciences. He was placed on the Wranglers' list (student who gains first-class honours in the third year of the University's undergraduate degree in mathematics) for his achievements. Mashriqui's achievements were lauded in many magazines and newspapers including The Times, London; The Daily Mirror, London; The Yorkshire Post; and many others. On June 12 <sup>th</sup> , 1912 Cambridge Daily News appreciated his performances over the span of 3 years he had spent.	
Muslim World and Terrorism		
Allama Inayatullah Khan Mashriqui		
Why Pakistan is still a Developing Country?		
Child Labor versus Education in Underdeveloped Countries		
Pakistan Then...		
Freedom of Expression and Western Media		
My Heroes		

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3. <https://www.facebook.com/TazkirahByAllamaMashriqi>
4. <https://www.facebook.com/Khaksar.Movement>

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politics and freedom in the later years of his life. Mashriqui was well off by inheritance and lived a very luxurious life throughout his youth. Servants to do chores, expensive cars, English attire and an expensive living style; Allama couldn't ask for more. Despite such an elite living Inayatullah Khan never let his love of education suffer in the least. After getting his primary education at home, Mashriqui went to Punjab College to get a Master's degree in mathematics. He was not only able to get his degree at the age of 19 but also broke all previous records in the field. Recognizing the genius in the youth, government awarded Allama a Scholarship at Christ's College, Cambridge. He managed to get a college foundation scholarship at Cambridge within a year. A first class tripos in honor mathematics from a prestigious institution was a big achievement for any Indian at the time, but wasn't enough for a person of Mashriqui's caliber. To him it was the beginning of his academic journey. Mashriqui was sent to Cambridge in 1907. Within a span of 5 years, in 1912, Mashriqui had already completed four Triposes with distinction in Mathematics, Oriental languages, Natural Sciences, and Mechanical Sciences. He was placed on the Wranglers' list (student who gains first-class honours in the third year of the University's undergraduate degree in mathematics) for his achievements. Mashriqui's achievements were lauded in many magazines and newspapers including The Times, London; The Daily Mirror, London; The Yorkshire Post; and many others. On June 12th, 1912 Cambridge Daily News appreciated his performances over the span of 5 years he had spent there by the following publication in their News:

“A further batch of lists was published this morning. Chief interest was taken in the performances of Inayatullah Khan of Christ's College who has proved himself the best all-round Indian student ever at Cambridge...He is believed to be the first man of any nationality to obtain honours in four different Triposes. He established a record at the Punjab University also in Mathematics by gaining First Class for the first time in the history of the University. He has carried off a very large number of awards at Christ's College.” (The Cambridge Daily News).

It was then the Giant among Men decided that he had all the education he needed to pursue his dreams in the field of research. By the time he came back to India in January 1913, he was well known all over the world. Mashriqui's love of education made him decline a state premiership offered by Maharaja of Alwar. Without a doubt, such a personality was unlikely to have any hardships making a living, Allama in particular. Following dreams instead of working for a living was something most Indians could not afford in British India. It was partly Allama's distinguished career and partly his inheritance that his choice of career was not haunted by the ghost of poverty. Within three months, after coming back from London, Allama was

appointed as the Vice Principal of Islamia College Peshawar. He is the youngest vice principal, and later principal, in the history of the college. The next few years were very blossoming for Mashriqui's career. In 1920 Mashriqui was offered the position of Head of the Mathematics Department at Jamia Millia Islamia University. By that time he already had held the offices of Principal Islamia College Peshawar, Under Secretary of Education in British India, and member of the Indian Education Service making him the youngest Indian to hold such positions.

The remarkable fact was despite his positions and involvement in world politics, Mashriqui never abandoned his research in the field of science. His philosophy combined the religion and science, evolution in particular. He could not accept the conflict between religions. His view of contradictions in religions was: either the religion was fraud and prophets were imposters or they were misprojected by their followers and misunderstood by mankind. He considered prophets and their techniques to be closely linked with the evolution of mankind as a single and united species in contrast to other stagnant species of animals. Based on his theories he published his famous book "Tazkirah" (Memoir) in 1924, which was nominated for Nobel Prize a year later. The book was in three volumes that offered a scientific interpretation of the Holy book Quran. The nomination for the Nobel Prize was subject to translation of the book from Urdu to any of the European languages. Mashriqui took it as disrespect towards the speakers of the language. Hence the nomination was dropped since he did not agree to the condition the nomination was subject to.

There were some aspects of Allama's personality and character, for a man of such wealth and scientific knowledge, which were controversial and somewhat disliked by authorities. He was a man of strict military discipline. Not only was he interested in religions, but also followed his rules religiously. His blunt character made him a very popular person among the common people but he lost his goodwill within the British Government for the same reasons. He was offered ambassadorship for Afghanistan followed by knighthood which he rejected. The British Government was trying to use his influence to prevent the influx of Muslims in Afghanistan in support of Khilafat Movement. But it was in May 1926 in Cairo, Egypt when he delivered his famous speech "Khitab-e-Misar" (The speech of Egypt) that British became well aware of his plans. It was his speech that Turks accepted Mashriqui's program and disowned the proposal of a king appointed by the British Government over Turks that frustrated the then Government. Mashriqui went on to a tour to Europe after attending the conference in Egypt.

On his tour, Mashriqui met many noticeable and renowned figures in the field of science and world power politics including Einstein and Hitler. He met Einstein at his residence in 1926, the same year as he met Hitler in a conference. He held extended meetings with Professor Albert Einstein and Dr. S. A. Vornov where they discussed their understandings of science and life. Both men, Einstein and Vornov, believed Mashriqui's ideas were worth exploring. They suggested that given his proposition was put formally before the world community of scientists; it could cause a new revolution. Indeed these meetings had a huge impact on the people he met, as they nominated him for induction in several prestigious European societies. His fellowships included:

Fellow of the Royal Society of Arts, 1923.

Fellow of the Geographical Society (F.G.S), Paris.

Fellow of Society of Arts (F.S.A), Paris.

Member of the Board at Delhi University.

President of the Mathematical Society, Islamia College, Peshawar.

Member of the International Congress of Orientalists (Leiden), 1930.

President of the All World's Faiths Conference, 1937.

Mashriqui met Adolf Hitler in Germany, a few years before Hitler became world famous. Hitler appreciated Allama's work in "Tazkirah" when they were introduced to each other by the host; Professor Weil. A controversy lies that both men were greatly influenced by each other's view of life during their conversation that led to their friendship. According to Markus Daechsel, "Khaksar Movement" was influenced by Nacism on Mashriqui's personality (Scientism and its discontents).

Mashriqui made one of the biggest sacrifices of his life in 1930, after returning from his tour, when he could not stand the condition of Indians under the British rule anymore. He gave up his scientific work to start "Khaksar Movement" for the liberation of his people from the Government. The word Khaksar itself translates into dust like living; to lead a simple and humble life.

Recognizing his unquestionable abilities to make significant contributions in science, scientists from all over the global community, including Einstein, requested him to continue his work in the field. But according to Mashriqui, "after 1926, the condition of the Indian Muslims had become awful and they had no organisation which could effectively face the Congress. I had, therefore, to divert my attention to the national life of my community...the Khaksar Movement had been started, and I did not consider it feasible to ride in two boats at one and the same time, and gave up the scientific work altogether." (Hadees-ul-Quran).

The Khaksar Movement was seen as a massive, disciplined, and voluntary force that followed the principles of unquestionable obedience towards their leader; Inayatullah Khan. It was Mashriqui's emphasis on discipline and nationalism rather than individualism that led to a multidimensional explosion of his movement. His disciples reached up to 5 million by 1947. One of the biggest reasons for such popularity was being an exemplary leader. He demanded nothing from his followers that he himself was unable to offer. He gave up his princely lifestyle as it was unethical for him to live a luxurious life when his people were suffering. He wore a coarse Khaki uniform, which his disciples used to wear, for the rest of his life. He started an Urdu weekly later in 1934 by the name "Al-Islah" (reform; to improve). Al-Islah was a revolutionary journal that promoted the Khaksar Movement's ideology. He even presented the constitution for free India in 1945 which was not adopted for political reasons.

Allama Mashriqui had to face many allegations and arrests by the Government due to his strict and blunt nature in dealing with one of the most important problems British India was going through; political crisis. Unlike Congress and All India Muslim League he was against the partition. He could not agree on anything less than a free united India. He was a great threat to the government because of the power and influence he had over the people. The government knew that if the situation demanded it, Mashriqui would not give a second thought to use his full strength against the British. His movement was famous for holding protests and exceptional resistance against the rulers. Mashriqui was of the view that under the right leadership, a united India is the best solution for the liberation of all of its residents. The Khaksar Movement was opposed by all three major political groups; the British Government, All India Muslim League, and The Congress. But it was the threat of Allama's power that forced the government to take practical initiatives to solve the prevailing problems that ultimately led to the partition of India. The government was well aware of the fact that if it failed to do anything in this concern Allama would take matters into his own hands as he did in Lucknow, United Provinces of India. In 1939 strong riots between Shia-Sunni communities were going on in Lucknow. The matter was beyond the hands of the government. Realizing that the government was helpless in this situation Mashriqui went to Lucknow himself and settled the issue. The incident left a big question mark on the abilities and power of the government. The ministers of the province felt that their authority was being jeopardized after the incident and hence many of them resigned soon after due to embarrassment.

After the agreement of All India Muslim League and The Congress on partition Mashriqui proposed a final solution to his disciples. He demanded assembly of at

least 300,000 disciples on July 4th, 1947 to make a last effort to prevent India from being divided. But the government was well aware of Mashriqui's power. Following his announcement government banned mobilization in India and arrested many active workers of the Khaksar Movement, thus succeeding in stopping Allama's last effort. The Khaksar Movement was hence dissolved on the same day for the following reason explained in Inayatullah Khan's speech:

"About three and a half months ago I announced that if three lakhs of Khaksars would not have rallied in Delhi there would be no revolutionary power left in the movement and, therefore, it would be necessary to disband it. Now with the establishment of Pakistan, which has been bestowed upon the Muslims by the British, the last hope that ten crores [100 million] of Muslims who have been divided into various parts would continue their struggle for freedom has been lost. I, therefore, disband the movement" (The Tribune, Lahore).

He demonstrated devotion towards his cause by not giving up even when he was arrested and manhandled. During one of his arrests one of his sons, Ehsanullah Khan Aslam, was killed in a protest. He fasted 80 days in jail before he was finally released. No doubt his foresight was reflection of the exceptional intellect he had. After the independence of India, during his public speech in 1956 he warned the people about the separation of East Pakistan into Bangladesh.

"Ye Muslims! Today from this platform I sound you a warning... Sometime in the future, probably in 1970, you will be confronted with a perilous situation. In 1970 - I see it clearly - the nation will be stormed from all sides. The internal situation would have deteriorated gravely. A panic of widespread bloodshed will sweep the nation. The frenzy of racial and provincial prejudices will grip the whole country... Plans will be initiated to dismember the country. Take it from me that in 1970, Pakistan will be plagued with a grave threat to its sovereignty. You might actually lose it if the reins of the country were not in the hands of courageous and unrelenting leadership... I warn you about 1970. I warn you to prepare from now to face the situation which will emerge in that year. In 1947, you had a refuge to protect yourself but in the coming days of 1970 - I can clearly visualise - you will have river Attock on one side and the Chinese border on the other, and you will have no place to go..." (A disowned Genius).

Even after post-independence he did not give up his struggle against injustice and sectarianism. He had to go through many allegations by the Government of Pakistan due to his persistent attempts to resolve Kashmir Issue. Allama Mashriqui died on 27 August 1963, at the age of 75, of cancer. At least a hundred thousand people attended his funeral at the Badshahi Mosque, Lahore. The then President of the

Islamic Republic of Pakistan, General Ayub Khan, wrote, “A great scholar and organiser who had given up a brilliant academic future to serve the people, as he thought right” upon his death.

Mashriqui was one of those people born once a century. His academic records are yet to be broken in Cambridge. His ideas, theories, and views were perfect like himself. He was too perfect a creation to be understood by the common people of his time. In other words, he was born ahead of his time; making him a genius who gave up everything for the welfare of his nation. He wrote at least nine books during his life and a few were still to be completed at the time of his death. He was very successful in the field of science that demands perfectionism. Unfortunately he worked with the same zeal and spirit in politics as well. He failed to realize that perfect plans need perfect people to execute them. He was against the partition of India as he considered a united free India the best solution for the liberation of people. He did not take into account the fact that there was no one else in the world except for himself who could lead both the Muslim and Hindu communities in a harmonious way and he had to ultimately die one day. Had he succeeded in accomplishing his mission, things would have gone even worst in united India after his death. The only practical solution for peaceful India was its separation into Pakistan and India. Hindu Muslim relations had worsened to the point of no return and leaders on both sides were well aware of the fact. Even the same conflicts prevail today after 67 years.

Mashriqui's humble nature and sense of equality blinded him to the fact that many leaders and communities were fighting for personal gains. Everyone was not sincere to the noble cause as he was. And finally, it would take more than an average mind to think beyond Muslim Hindu issues for a better cause. Other reasons for his failure include his eccentric behavior and non-cooperation even with All India Muslim League that demanded flexibility and negotiation in his principles. It is his controversial personality and ideas beyond the understanding of the common man that historians are hesitant to do serious research on his works and life to aware the world of existence of such a man. Had he listened to advices from his peers in the field of science; he would have pushed the world at least a score of years ahead in time as far as technology and scientific research is concerned. Allama's scientific career was very personal to him. It was his personal desire to do the research in the field that would have brought him fame and a good name. But he was not hungry for fame or power. He considered awakening his people more important than pursuing his academic career. His choices voided the world from a great scientist in the form of an idealistic politician and reformer who met an unfortunate end.

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